



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

is thus made responsible for the changes—mainly for the worse—which the old school of Greek historians agreed in attributing to the fourth century B.C. This responsibility, we must in justice add, it shares with other factors; and, indeed, at one point in the book the problem is mooted, and left unsettled, as to the priority of agricultural decay and malaria.

That he has not proved his thesis we believe the author himself would admit; for such theses from the very nature of the evidence can never be proved. Moreover, we find ourselves not in the least shaken in our conviction that malaria—which certainly existed in ancient Greece, though doubtless not in every case where “fever” is mentioned, and obviously not as a recognized scourge in any of the pre-Christian centuries—was a static factor in Greek history, and hence destitute of social, economic, and political importance in specific periods. Jones's theory proves too much. It proves a decline of intellectual and moral stamina in the fourth and third centuries B.C., which, to say the least, is rather awkward, since it is precisely this which our best modern authorities think they have disproved. We commend to the author's attention on this matter the works of Beloch, Wilamowitz, Niese, Kaerst, and the histories of Greek mathematics and astronomy. His theory, moreover, is largely gratuitous, since he might have found tolerably satisfactory explanations of the real changes in Greek life to which he alludes, if he had only taken the trouble to look for them. *Malaria and Greek History* is in substance a pamphlet issued in the interest of the anti-malaria propaganda; and, since it manages to suggest that Pericles, Alexander the Great, and Philopoemen died of the disease, and that it was St. Paul's “thorn in the flesh”, it probably will be a good pamphlet.

W. S. FERGUSON.

BOOKS OF MEDIEVAL AND MODERN EUROPEAN HISTORY

Siena: the Story of a Mediaeval Commune. By FERDINAND SCHEVILL. (New York: Charles Scribner's Sons. 1909. Pp. xii, 433.)

THE varied equipment of Professor Schevill has enabled him to present us with the most satisfactory monograph on Siena that has yet appeared. Fully alive to the romantic charm of the ancient city, his delight in her artistic and spiritual achievement is no less keen than his sympathy for her struggle to develop a civic consciousness. Since, however, his predecessors have emphasized more especially the religious and artistic aspects, the reader of this book finds attention chiefly arrested by the admirable handling of civic history; and one can hardly praise too highly the ability with which Dr. Schevill has drawn order out of confusion and enabled us to distinguish trend and significance in a tale which is too often to the casual reader a phantas-

magoria of bewilderment. Interest in the free communes of the Middle Ages is rising with the democratic interpretation of history; in these half-conscious experiments, Siena played an important if secondary role. No previous writer has rendered so comprehensibly as Professor Schevill the confused process by which the city, like Kipling's ship, struggled to find herself. In his dramatic pages we perceive how the necessity for self-help was forced on her by "that dominant system of misrule, feudalism"; how the rise in the commune of great commercial houses created a new feudalism, as it were, in the midst of the old; how foes without and faction within ravaged her, and how valiant with all its imperfections were her efforts after that political self-consciousness which she never really attained. For Siena never thoroughly "found herself"; even in the days of her most splendid achievements, "that longed for product, the modern state", did not appear on her hills. Yet because she drew near to the goal and because the very obstacles that prevented her from reaching it were typical, her story is well worth telling.

The separate chapters of the book are admirable for firm workmanship, wise proportion, and clear narrative. But one hesitates concerning the general method. Professor Schevill has chosen the most obvious way of presenting an intricate whole: he has isolated the strands in the web of Sienese life and followed thread by thread. Thus he tears apart what was in experience a living whole and is frequently betrayed into awkward repetitions. In the early chapter on the Church, he naturally tells the thrilling story how Siena dedicated herself to the Virgin. But this story loses half its dramatic cogency unless shown in its proper place, as prelude to Montaperte; and when the account of the battle is reached a backward reference fails to quicken in us a sense of the mystical ardor that inspired the Sienese on that memorable day. In like manner, as we read of the government by the Nine, we need to be aware how the city is growing in visible glory under their rule; but we must wait for the chapter on the Civic Spirit to learn what is happening. Professor Schevill gives an ingenious *apologia* when he tells us in the preface that he determined to illuminate the House of Life erected by the Sienese from as many angles as possible; but the trouble is that the general reader needs to have the edifice reconstructed before it is illumined. To use another metaphor of the author's, he expects his colored cubes "to fall into suitable relations of their own accord". That is a good deal to expect of cubes; and one wishes that the artist had put his mosaic together. A final summary, handled with Professor Schevill's unusual power of concise and vivid expression, might have mitigated the difficulty—inherent, for the rest, in all historical writing—which seeks perforce in vain to show simultaneously "what in its nature never can be shown piecemeal nor in succession".

The book is extremely well written: vigorous, cogent, and never dry.

One notes with pleasure the sensitiveness of the author's eye to that peculiar beauty of the town—so austere on first approach, so full of delicate charm to him who lingers long enough to feel the changing mysteries of light and hue. It is a relief to find that Professor Schevill disapproves of the sentimental and sensuous Sodomas that travesty the story of St. Catherine, and appreciates the noble expressiveness of Vanni's portrait. Indeed, the taste throughout the book is unerring—and taste is an important element in the equipment of an historian of Italy.

Does one carry away a vivid picture of that "town personality", of which our author writes so well? More vivid, surely, than one can obtain from the pages of Gardner or even of Langton Douglas. Yet, in spite of valuable hints, found especially in the chapter on the Artistic Spirit, that personality, "shy as a swallow", evades one still. Sienese psychology is indeed as fascinating as elusive. One reason for his partial failure may be found in Professor Schevill's limitations of temperament when he approaches the religious aspects of Sienese life. His treatment is full of sympathy and reverence; he has some keen remarks, as where he describes medieval life as characterized by "a passion for excess crystallized into a code of conduct". Yet on the whole, and especially in the discussion of St. Catherine, his treatment must be judged conventional and unillumined. Despite his all but masterly presentation of the outer and inner life of his city, he has not understood that paradoxical union of contemplative passion with commercial and militant ardor which marks her character, produces her art and her saints, and differentiates her from the rest of Tuscany and particularly from her great rival on the Arno. If "cor magis tibi Siena pandit" the secrets of that heart are not easily read; nor can we say that Professor Schevill has fathomed them to their depths, in spite of his excellent and truly intimate friendship with the City of the Virgin.

VIDA D. SCUDDER.

Brüggges Entwicklung zum Mittelalterlichen Weltmarkt. Von RUDOLF HÄPKE, Dr. Phil. Mit einem Plan. [Abhandlungen zur Verkehrs- und Seegeschichte im Auftrage des Hansischen Geschichtsvereins herausgegeben von Dietrich Schäfer. Band I.] (Berlin: Karl Curtius. 1908. Pp. xxiv, 296.)

THE Hanseatic Historical Society, finding within measurable distance the completion of its work in the publication of the sources of Hanseatic history, begins in the present volume a series of monographs on the history of commerce, which will be devoted particularly to the history of German trade and navigation, but, according to the prospectus, may embrace topics in commercial history the world over. The printing of sources will be merely incidental to the finished studies of which the series is to be composed.